

ML415

Group III

New York

Wednesday, June 5, 1968

MR. NYLAND: But anyhow, we're open now - open for business. Next week, no meeting. The week after that there will be, but I won't be here. Then after that we'll take it up again maybe on a regular schedule for the summer. We'll see about that. It all depends on the value of these meetings on Wednesday. And I'm not entirely sure that it is worthwhile.

What will we talk about today? Or for the next two minutes?

Question #1 (male): Last night you spoke about living in a dream, how we live in a dream. And I had an experience yesterday in which it was an illustration to me of that fact. I was renting an apartment to a friend of mine. And I went over there to go into the apartment, and it was chain-locked from the inside. And I remembered that he had told me he had gone to Virginia. And I also assumed that he knew that I did not have a key to the apartment. And so I was completely thrown out by--by the--by the door being locked.

MR. NYLAND: (Why did you go there?)

Question #1: I went there to pick up my mail and to pick up a check that I thought he had left me.

MR. NYLAND: But you had no key.

Question #1: I had a key to all the locks in the building but the chain-lock...

MR. NYLAND: Oh.

Question #1: It was locked from the - which can be locked with a key.

MR. NYLAND: Oh.

Question #1: So I thought he had deliberately locked me out of the room, and had left town without paying the rent. And so, I was very upset about this but I tried to - I tried to at least make small efforts during the day to observe myself. For instance, after this happened, I went to the bank, and I had to write out a check, and on the stub I had to write the word, cash, and I just wrote the word a little differently than I usually write it. I just tried to be aware of myself writing that. And at lunch I tried to relax while I was eating, to be calm. And the feeling of resentment that I had towards him subsided a little bit, although I couldn't get free of it. And that night he called me up - he had just gotten back from town, and he had forgotten that I didn't have the key. So I saw that all the pain and the suffering that I was going through was of my own creation. And I think that the thing that I learned from this that being able to make small efforts, even though they weren't great, it established a thread of something going through the day that was real for me. And I wish I could do it more, more often. But at least it was a concrete example to me of how unreal what I normally think is real is, and how the only chance for touching something that is real is through Work.

MR. NYLAND: Well, it's a different kind of reality. But I wouldn't call the other unreal. You can call it superficial. Superficial, so that after a little while the imprint is not as deep as you originally thought it was. But this question of reality, that of course is always relative. Reality always, in relation to that what is the surrounding, becomes reality. Now maybe the surrounding may not be reality from another standpoint, but as long as you're in it, it is very definitely real to you. If I say this is material (knocks on table), it is material from my standpoint. But if I am used to air, this is not material to me. I don't know it. If I'm below this, and it is stuff, this may be a certain form of matter, but I cannot understand it when I'm living at a lower level. So the reality that I say, regarding that what is more real for one - and it may be connected up with a spiritual possibility of development - all of that what is below becomes less and less real. And then the definition is simply that that what exists as lower is of very little use for that what has to grow out of it into a higher level. And when I define the higher level as more real, naturally

where I come from becomes less real. But still within the framework it is real. It is always, whenever there are the two possibilities of that what is Work, and one becomes more conscious, that that will have an effect on the general state in which I am. And instead of being caught all the time in finding a lock that I cannot open, and ascribing it to the man who was probably mean to you, and afterwards it shows that it was really a very strange kind of a thing to assume, that it was not true at all - all of that belongs to an ordinary world in which different impressions are received quite superficially, and one jumps to conclusions. But from the standpoint of having more reality for oneself in the sense that it is a spiritual environment in which I wish to live, there are less and less changes. And from that standpoint then, what is changeable becomes unreal.

I think it is just an example, you might say, of a little bit of acquisition of insight. And it can be because one has, from the standpoint of Work, a chance to become a little more objective to that what happens in ordinary life. So if you come to the conclusion you wished that it could be more, and it was desirable because you got certain results which you liked, then what prevents you now? If I taste a sandwich today - it is very good, maybe I want it tomorrow also. So go ahead. Work today. Never mind what has happened yesterday.

What other questions? Yah.

Someone: Mr. Nyland?

MR. NYLAND: Not necessarily Work, now. Huh? () All right. Let's hear it.

Someone: I'm afraid it is Work.

MR. NYLAND: Yah. I was afraid of that. I'd much rather not have Work. Why don't we talk about Kennedy? It's affair of ordinary life. Yah.

Shane Mage(?): I wanted to ask you to discuss the process of Soliooonensius, whether we should regard ourselves as being in such a process now or what. What's the way to profit by it?

MR. NYLAND: Have you an idea that we are in it?

Shane: Yes.

MR. NYLAND: So have I. I think we're in a terrible condition. I think that the Earth is receiving certain influences, and that the Earth itself is exuding certain conditions which are a result of a misapprehension and a misapplication of that what should have been wisdom, and remained wisdom. I think that in general humanity is in a terrible state and it has lowered its level even of the possibility of trying to get out of it. To what extent that now is a result of Solioonensius, and that one can say we entered into Aquarius and all the different signs cosmologically that are changing, and that our astrology needs revision, and that we are now under the influence of Icarus which is coming towards the Earth, and nobody knows what's going to happen. If you look at your ordinary state as you are in this world, and leave out cosmology and Solioonensius, but simply consider that what you are, and consider what other people are, and if one has an idea of what a man ought to be, that is, one can more or less construct some kind of an ideal state for a man, which usually we say: as if man were like Adam and Eve in Paradise, and they were banished for some reason or other. And here we are, laboring, and we have to do a certain amount of work in an ordinary sense to keep alive. And our ideas as far as industrial development are concerned, is to make it easier and easier so that people can become lazier and lazier. That is definitely a tendency of our present civilization. The measure that we employ is usually expressed in terms of money and power. And the results are, quite definitely, vanity and jealousies. And these, you might say, are not very nice to live with, but nevertheless, it is a condition in which life at the present time seems to have to go through. And that as a result, you cannot open a newspaper or listen to the radio without hearing about some kind of a disturbance somewhere. And where is the actual aim of man as a whole? Or, the actual aim for oneself? And I say it is important to consider that simply from one's personal standpoint; also as a totality of a group of people which we now call our culture. And what is being produced in general by different people here in America or in Europe - it doesn't matter where - and what is my own attitude regarding myself?

So I think we come much closer to what is a reality for oneself without having to introduce a Solioonensius. I'm much more interested in states the way it is. If I do

not know what has caused it - it would be very nice if I knew and I put a word and I call it Soliooonensius - it doesn't change the reality of my state. The question is always: how far do I want to go mentally to try to understand why I am the way I am? Without being able even to use what I am. And I say to myself, it is necessary to understand first why I am the way I am, and then I will do something about it. It's completely contrary to our ordinary way of living. We are using electricity without knowing anything about electrons. And all we have is a certain amount of practical knowledge in a general way, that if you connect the two wires to the lamp and then the switch and so forth, it will give you light. But how it functions, and how a generator actually produces electricity, or whatever it is, I do not know, and I'm perfectly willing to accept it. I accept radio. I don't know anything about tubes or transistors, but apparently it works. I run an engine, a car; if anything goes wrong, I have to go to an expert who doesn't know it, but I surely don't know it. I can look at it and look wise and say: it's probably the carburetor - but it doesn't mean that I understand what takes place in it. And this I think is a tendency on the part of ourselves. We live with the end product, we don't live with the source. And we are very happy to have vitaminized bread, without knowing anything about how it is grown and where it comes from, and the poor farmer who has to work for it.

You see, we are so trained at the present time to live on the surface, and the surface is illustrated by that what is the end product, and the whole chain of all kind of activities that precede an end product, it may take let's say three months to put an article on the market. And it comes out of raw materials which come from different sections of the country, or may be even imported, and to which is added a certain know-how by people who produce this and that. Take an ordinary example of paint. What is paint when I use it? I put it on, it forms a film. And it dries. And there is in it pigment, color, a certain drier, and then it forms a hard film, or it is not subject anymore to spots of water, and whatever it is as a varnish quality it has - but I paint it with a brush. And now I look at this paint, I say, where do you come from? What has gone into that - aside from the know-how of how to make paint - but there went in raw materials, let's say, lead, or a lead salt. Or something that is a certain

chemical substance. Where does it come from? From an ore. Where does the ore come from? From a mine. How was it made? How? In what condition? So that I finally purify it and it becomes lead sulfate. And I use lead sulfate now in a certain mixture. With what? Oil. Linseed oil. Or perhaps a varnish. Synthetic. And I say, what is this kind of a resin? Where does that come from? What is, let's call it, plastic material? Or at least what is added to it as a drier? Another kind of a chemical. Also that has a long string attached to it representing the research which went into the original raw materials. And when I trace it down, the raw materials come from air, or from water, or from solidity as Earth, or water. And all of that I call now the fundamental elements out of which, by our ingenuity, we make products which are a little bit more useful and finally ending up in having a finished product, with a paint, and a brush, which is now synthetic, but used to come from China as bristles from a pig, and whatever it is that went into how to make it and how to treat it and how to cut it and how to make the points so that they will not wear off too soon, and all the rest. All of that we call, of course, our present industrial progress. At the same time my interest is not in that unless I happen to be working in a mine, and then I work on the chain, and sometimes I don't even know where it 's going to end up. But that what we, as consumers, are interested in when we don't buy raw materials - we only buy the finished product, and use it and no questions asked.

This is exactly the same with a spiritual development. One says one has a feeling. You're not interested in where it comes from. You can say it is a feeling that I have, and sometimes goes over into religiousness, and I adore God and I sit and pray. And as long as I do that I utilize, maybe, certain forces which exist and which find a response in myself, and because of that now I become a religious man, but very much on the surface, because I don't even want to consider what is God? What is this spiritual value? What is this form of energies that are now called spiritual development? I simply accept that I am what I am, and I even am so conceited that that what I think I am is actually so. And I don't question anymore. I live completely where I am, and for that reason of course, I become affected by everything that happens on the same surface, which may destroy me. And that sometimes I hide, because I don't want to

live there. Or whatever it is in me that prevents me from really going down to essential values. And that I think is a very serious problem because the more I live on the periphery of the existence, the more I have dealing with the multiplicity of different affairs in life, the less I am equipped to handle them, than only at the point of use, but never at the point of production.

And that is why I think that a man who is interested in Solioconensius still has to see where it's going to affect me. Where? How? Will it be on the surface, like a wind? Or will it be like an earthquake which comes from the center of the Earth? And these are the problems that affect me as a person, and it affects me as mankind, and being part of mankind as it is now. And those are the two things that are far more important for me than any other kind of an influence, cosmologically explained or not. You see, I really don't care, and I've said many times, it is the pragmatic value of what I now use. And to what extent I am using that what I don't know, to what extent do I really want to know why it happens to be the way it is? But if I apply that to things I use, I surely want to apply it to that what I am myself. So then I start to look: what is this me that has now appeared on Earth, and what has made this what I am, at the present time, the way it is functioning? Then it becomes a very interesting problem and it has nothing to do with the currents of the wind outside or even the storms in the sea.

You see what I mean? Let's keep those things that are important for us really in front, and not lose ourselves in the things that are not of prime importance for us. I'm not saying they are not important. But they are important on an entirely different level. If I want to know something about cosmology, I have to lift myself through some means, or by means of growth or by evolution in the general kind, to that level where I correspond to cosmological influences. Otherwise I will never understand it. If I want to find out something about an engine and a car, I have to learn what takes place in the engine, with combustion, with air, with gasoline vapors, with a carburetor that functions correctly. And all of that, I have to know that in detail before I actually, I would almost say, I'm entitled to use the car. I'm not entitled to use myself unless I know my motivations, I know the different things that can affect me

in this world of multiplicity, how I am affected by facts of life, and what I then start to react to in some way or other, and what it is that is in my mind or in my feeling that I either use for further explanation, or that I complain about it and then become critical. And if it is something that someone else has and I would like, I become jealous. And if I don't get it, I get angry. These are the states that are far more important than the effect of any moving over of the total constellation of our solar system into another sign of the zodiac.

You see what I mean? Civilization is very strange kind of a thing. And it has always used everything on the periphery to prevent us from seeing ourselves. Always. And whenever there is something that we don't understand, we invent a word for it. Then it is classified, and I've lost any desire to find out what it is really essentially. You know German? Wo Begriffe fehlen, stürze ich rasch ein Wort herein: when the concept is lacking, I have to use a word. And our idea for life is that we should become much more conceptual. That we really should become much more essential; instead of intellectual, instead of emotional, that it should be essential as a quality. There we can still manage it. Before, when one goes from the surface of a circle, that is, a circumference, to the central point, the angle remains the same from two points, but the distance between the radii are smaller and smaller. That is, there is less and less room for multiplicity and more and more possibility of understanding what is really the essential value. And this is the progress I think that one should make towards oneself, and not progress only on the surface by making one or two or three or ten thousand different articles with different names, all functioning more or less in the same way, and some not functioning at all, and which of course the consumers buy and then they are test pigs for the manufacturers to find out what they should not put on the market. Whatever it is that we call civilization. But we're all caught, you know. And the substitution of something that I would like to know prevents me from that what is the reality for myself. It's much easier to be interested in a book and read it. It's much easier to talk, talk, talk, and have a good time. I don't want to confront myself with what I really am. I'm afraid of it because I know that there is something there and I have a kind of a Ahnung beforehand that I know that I

will lift up a veil of something that really is not correct but I don't dare to face it. And for that reason I keep on seeing friends because they at least allow me to talk and also they don't step on my toes.

Why are you interested in Solioonensius? That we have at the present time in this atmosphere certain things that are a little poisonous?

Shane: Essentially.

MR. NYLAND: Yah, carbon monoxide. An awful lot of poisons around here that don't have to come from Solioonensius. Solioonensius is something that belongs to the outer sphere outside of the Sun. It is a cosmological configuration as a result of different kind of, you might say, universal bodies connecting in some way or other very much like, on a smaller scale, different atoms are uniting and then form molecules which are not right or right for the maintenance of life. Solioonensius happens to be a certain kind of a poison configuration which then starts to exude and influences everything in the surrounding. Sometimes it comes nearer to certain points of habitation like the Earth, and sometimes it is way somewhere else and probably bothers another kind of a living matter on some other planet or some other kind of a Sun. When it affects us it will start to penetrate the atmosphere from the outside. And atmosphere to a certain extent is also a buffer which prevents too much Solioonensius to come down to Earth. But if it does come down to Earth, and it is having an effect on different people, it is then up to the different people to prepare themselves by being able to protect and not allow the Solioonensius to enter. This is then the responsibility for a human being. That is, he is affected and it can not be helped, the same way as when he walks in the rain he will get wet. But when he has a raincoat, he protects himself. That what a person should do is to find a certain barrel in which he can walk, which is impenetrable to all the different, let's call them, light rays which otherwise would affect him so that he, within his own world, has a right to be whatever he wishes to be. And not allow any kind of an influence from the outside to come in. And if they do come in, that then there is something in him that would prevent that what is so-called bad or poisonous to have an effect on him.

The questions come up very often about man on Earth being affected by all kind

of influences, partly coming from the spiritual world, and partly coming from other atmospheres, partly coming from the Sun, and partly coming from His Endlessness. And then simply to make it right one says, and partly coming from the devil. It's always a question for any person having an ordinary body, to be able to harbor germs which would kill him, and at the same time having enough life or vitality which provides constantly an antitoxin against the poisons which otherwise would kill him. And that each person walks at the present time physiologically with a balance which he calls his health, when that what is good for him and can nourish him, is in the majority and kills off constantly the germs that otherwise would destroy him.

You see, this is the case in which we happen to live because that's the case of a human being. A human being on Earth is subject to such laws. And there are all the time such poisonous laws, such destructive laws: laws of gravity, laws of wishing to destroy. And it is not the wish of destroying - from our standpoint it is destruction. From the standpoint of nature it is simplification. If I can reduce a complicated chemical molecule to its component parts, I'm very happy because then I can understand what makes it work. And the whole process of destruction is simply to bring back again to its original elements out of which the different matters which we now call products have been formed. So the process is not necessarily that what is destruction. I call it destruction when it is not useful to me anymore. But from the standpoint of nature, it belongs to an involutionary process to return to the simplest form. You see, there is nothing wrong with it. Only it's wrong if I happen to be in the way and I'm destroyed. And these are the two things. The involutionary influence is the destructive influence on Earth, and at the same time it's the reduction to that what becomes simpler in order to grow. And to grow in a direction to create a balance for me or mankind so that they, in wishing to counteract that involutionary influence, will produce in them an evolutionary influence. So that that what is so-called destruction for man is compensated by his wish to grow: the aspirational and inspirational influences. And that constantly in man as well as for mankind on Earth, that he is subject to these two forces, one going to the left and the other going to the right. One going to a certain form of negativity as growth, and the other going to a

certain form of positivity as a solution. And man is all the time in-between these two. And dependent where he wishes to go, he will call the other negative.

Solicoonensius will link up with you if you allow it. But if the force of wish to grow - that what is evolutionary in man, and that what he believes at times to be his aim of becoming free even from the simplest elements because he does not want to have to go through constantly the formation and reformation of forms - then there is an inspiration in man wishing to understand what is there towards the Sun Absolute. Solicoonensius will create an obstacle on that particular part of the way. And to what extent I allow this now to influence me, to that extent I will be less capable of going in the direction towards eternity.

The answer is, don't let it.

What other things of ordinary life? That is - yah? Did you? Of ordinary life, ordinary questions - very simple questions. Why do you get angry? What is there that you could do to prevent it? Where is your ambition? What is it that you really expect? Why don't you have more sense than you have? Why are people mean to you? Yah.

Carl Roodman: I have you know, this problem of concentrating on things, not so much if it's something that I'm doing, like when I have an assignment and I'm doing photographs, I have no trouble with that. But if I'm back in my office, and I have to prepare for some possible work that will be coming in a week or a month, it's not something that's right there then, then I have a very hard time.

MR. NYLAND: You have a difficult time to wait?

Carl: Well, it's almost like I need the deadline right on top of me and it has to be done right there. But if it's something which could be done better because I'm doing it in plenty of time to think it out and to prepare for it, I procrastinate (and I'm terrible about it).

MR. NYLAND: But then of course, when it gets closer and closer to the deadline, you remember sometimes already by experience you have had, and sometimes by anticipation of what it's going to be, the particular state in which you will be. What it really needs is a visualization of the actuality that is going to take place. And if it is based on an experience of the past, that you didn't like it, you should not be forget-

ful about what actually you went through at that time. I think one can get over procrastination. But of course it is much easier, if you just let it go for a little while, you say, I'm free today but tomorrow I'll Work. Tomorrow comes and of course I still can afford to be free. But the next day I ought to Work. And you keep on doing this and you know where it leads. A person has to be very much more honest. I think he has to realize that that is going to happen. I say, sure I'll die, but I don't want to think about it. And tomorrow I know I'm closer to my death, and I still don't want to think about it. And I keep on going for a long time because I'm healthy, and this and that, and so forth, until finally I break my leg and it doesn't set so easily anymore. Then I say, oh well, it's getting a little old. Or, my eyes or my hearing or this and that - all the forms of senility. Everything that people tell me - hair is getting gray, and all the rest. You know? Less digestion, less interest, not having this and that but not bother because it doesn't matter. All the youthful aspirations gradually being kept - I all know it. I don't want to prepare for it until I actually am faced with it. And this is stupidity of man.

The only way by which he can overcome it is to see his life, not as a line which unfolds as he walks it, but to see it as a line which is there from beginning to end when he is outside of it. That is, that you have to anticipate the future so that it becomes present for you. And there is no maybe about it. But the difficulty is that intellectually you're quite willing to do it, and emotionally you don't want to accept the conclusions of your intellect. So it becomes really a little bit more fundamental, of the fight between the two parts of oneself which have something to say about my activity. And when I continue to believe one and the other, usually if there is a choice, I will take the easiest. And in that respect, my body sits there, hoping that the raven on my left shoulder which represents my conscience, will have a little louder voice than the one that's on the other shoulder, and which is my consciousness. And both will tell me the truth, but they get into my brain, and then my body tilts the scales. And the body is lazy. So whatever there is of the mind or of the feeling which would end up in less activity for the body, the body will be on that side. And that is why I postpone today, because tomorrow I work much better if I rest today. And all

kind of other arguments I have. And I don't.

The solution for a procrastinator is to say, now, and then do it. There is no other way. Any other kind of consideration or a rationalization process, always leads to something else than one originally intends. And although sometimes what you reach, you can be lucky, because maybe it turns out that it's not that much work and you can do it in two days instead of five that you originally contemplated. It is far better to have the two days in the beginning instead of having the two days at the end. If I want to go to an airplane, and I'm liable to be stuck on the road from traffic, I'd much rather wait at the airfield instead of waiting here. It's the same kind of wait, perhaps, because when I'm here I can say, sure, I can write a couple of letters in the meantime. If I really want to I can write it at the airfield also. But you see, I don't take that kind of a chance because I know it's important I get on the plane. It's important to have a deadline. It's important to see it like a date of death. And when I see it as such that it will come, inexorably, it will come because that is the promise I make. That is, what I make as a promise now, as a man. Then I start to execute whatever is needed, also as a man. Then I say, now, I'm that same man. Now I work, because that is what I wish to do since that what is me also has promised it.

There are no excuses for it, you see. And it cannot be changed by explaining it further. There's only one solution, that the body is not weighing or tilting the scale in favor of one or the other, than only that what I know in my heart as a result of receiving information from my consciousness and from my conscience. I weigh it in my heart. That is really the place. I'm too much afraid of trying to weigh it in my mind because my mind is very clever and it will contribute to all kind of mental excuses. But my heart is not as yet sufficiently, let's say clever enough. It's still open. I say, heart not solar plexus. Solar plexus is lazy. It takes care of ordinary feelings. But my heart has to do with certain function which is much more essential for me. And it's not used to it. That is, by transferring a feeling and coming to an emotion and going from my solar plexus to my heart, it's an entirely different kind of process. And I become responsible for the building of the heart in such a way that it can handle my emotions.

That what I wish to consider in doing certain things to overcome procrastination, has to become quite essential for me and go over to an emotional state - not ordinary feeling. My ordinary feeling is not reliable enough - I know it. My mind, when I start to think, is much too much surrounded by ordinary mind processes. When I say that what is the little 'I', now having a place as an objective faculty in my mind, is surrounded by enemies, neighbors, who will start to affect it. My heart is still pure. In my heart there is a possibility of having an emotion stand on its own. And there I make a decision and from there I go over to my body, and my mind does not have to play a part. I have a direct relationship then between my emotion and my body. And because of that, I say I follow my impulse. I follow my intuition. I use quite different roads, not mental at all. I use the road which for me is partly new, but much more genuine. And I say the result is now, I get up and I do it. That would be a sign of growing up, Carl. It really would mean I'm a man. Not to have the considerations.

The older one gets, the worse it is. I've said many times, you work in the garden, you almost hope it will rain so that you don't have to plant. And you are very, very happy that you cannot get any weed-on or (Ammate) or so, and let the weeds grow up. But you cannot get it because Dupont is not making it anymore. That afterwards you pay for it, sure, of course you do. But for the time being, it's marvelous to sit in the house and say, it's raining too much. Or, I cannot burn anything today because unfortunately it got wet. Well, whatever the activities are that a person is used to.

Yah?

Question #4: I don't understand--I don't understand what the heart is that you just mentioned. It's not the same as your feelings and it's not your conscience either.

MR. NYLAND: No, it is not as yet conscience, and it is only a certain instrument that is not used to handle emotion. It is to some extent pure, and it is new. And to some extent it can be compared to the place of the little 'I' in the mind. It is a new kind of a function, based on a possible development of my conscience in an objective sense. So that I really start to weigh it pro and con without being affected by my ordinary rationalization process. I simply say it is heart. To some extent I can say, it is lungs. It is an essential quality of oneself which is very often connected with breath-

ing, which is a form in one's body in the chest, and actually functioning as giving life to oneself the same way as the heart now gives life to the physical body by means of blood circulation. I assign to the heart a certain quality that it can start to function to furnish me in my body with a spiritual value. And it becomes then the center of Hanbledzoin. And as such, you might say, I set up an entirely different kind of a system. And I use the heart as a central point. For the time being, if you don't want to use that name, use any way you like. You can also say it is an assumption, and say, it doesn't exist as yet, so the beginning is also an 'as if' existence. But when I say I feel it in my bones, I really know that that is an emotional state of my heart.

Does that clarify it?

Question #4: It hasn't explained it.

MR. NYLAND: Good. Then you will explain it by trying the experience of seeing if you can reach your heart. Then you will know. Yah?

Jessica Block: Do divine impulses come from the heart?

MR. NYLAND: Yah. They affect you really innerly. They are on the dividing line between essence and essential essence. They do not as yet enter immediately into an essential essential quality. But they are received in the proper place. And they then have to wait until I open the door to let them in. That is right. That's the realm where they belong.

Richard Lipton: Mr. Nyland, sometimes I feel as if I'm not affected by anything that's around me and that I kind of close myself - a buffer which I can almost feel, you might say, is around me. And I can feel myself ever since I began to notice this living inside this buffer and not wanting to be affected, and not feeling anything, in or out. I find that I never felt that I was in a real place and that I used to try hitting things and touching things to establish my contact with where I was. And that my only real establishment of contact, of really being present and in the place where I was, was when I Work. And is when I Work. So I find that when I try, I experience a sense of light, and a sense of extreme awareness of the existence of everything around me and also my own existence in this relationship. And also of that, an experience of something like joy in being able to be that way. But this does not last long. And I found

I feel as if there is something that must come, and that even though circumstances and that my condition now is so poor, so awful, so terrible, that I give up hope and yet nothing, nothing except maybe one thing is there, and that thing keeps me going. And that thing is what, you might say, I hope for a miracle to happen.

MR. NYLAND: Keep on, keep on with that particular thing, as you call it, in your mind, and again in your heart. That is that what really can keep you alive. It's the hope as expressed by continuing to breathe. I don't think it is ever so dark that it is completely gone. And when it is there and you can almost touch it, or that you can look at it, or that you can put yourself in such a situation that it can shine on you, it depends entirely on what one at that moment is capable of. If a ton of rocks is dropping on me, and I am underneath it, I know that I'm, you might say, licked. And still I keep on breathing. If I, at such a time, can remember that this body is still breathing, then I can go along with the breathing. And something in me can become aware of this body breathing. I can establish, at such a time, a certain rhythm. And it produces in me a state of dynamics. And at a certain time, by continuing to do this, there will be a possibility of getting out of it. As soon as I give up hope and I stand still, I am like Lot's wife, and I turn into salt. But if I keep on going without looking back, I have an aim. I say, I will get there - not today, not tomorrow, maybe ten thousand years from now. If I know my Karma is my Karma, I will Work. And I will know that when I Work, it will gradually be eaten up.

Don't let these conditions, if you see them coming, take hold of you too soon. Because one has to be clever, when certain things might affect you and you don't want them, that you will not allow, in the beginning, their influence to hook onto you. This is a certain cleverness, and we call it common sense. And it belongs to a man when he is sufficiently clever to anticipate, and when he knows himself. And that he knows if there is danger, I'm not going there. When he knows those are friends, but they are no friends, I don't associate with them. When there is a book that I know is a little bit vile, I don't want to read it because I'm affected. When I eat certain things that I like so much that I will overeat and afterwards I have to be driving a truck and load things up on top and I can't do it because I'm too full, I don't do it.

that today I was in this state. And I couldn't get out of it.

MR. NYLAND: In what state?

Richard: In being very buffered...

MR. NYLAND: Depressed?

Richard: It's not even depression. It's more like the absolute lack of any feeling one way or the other.

MR. NYLAND: Wish to withdraw? To be within yourself?

Richard: Not even that. It is not - it's like not wanting to be a part of anything, not wishing to work, and not wishing to be anywhere.

MR. NYLAND: Can you take a cold shower bath? Wake your body up. Make something actually circulate like your blood. Usually it produces a good state of health for the body. And in that, your feeling and your mind will start to function a little differently because it's unusual. If you want to walk fast or actually go outside and make all kind of activities - if you're inside, contortions. Actually (make) your body something because you see, you don't want to go and become a hermit. You don't want to have an ivory tower, even if it is sometimes very enjoyable. You want something else that is a balance. And it does not mean it has to go over into a state of joy because that I think after some time you can't handle either. But you want to have a possibility. You can say, I can go left or I can go right. That is really what you wish. That you go too far to the left and close yourself up, you have to poke at yourself - if you really want to get out of it. Many times you don't want to. And if you don't want to, it is like Zilnotrago - you have to wait until it disperses. Then one becomes subject to the rules of that what reigns outside of you and then you submit. It's not a very good picture of a man. But sometimes when the forces are superior, a man must know that he is licked.

If there is something that keeps me down on Earth, which is heavier than I am, I will crawl as much as I can. Finally, I may have to give up. Maybe I have to wait for help, but I still hope that at any one time, some kind of a miracle will happen. If that is still alive, I don't care how depressed I am.

Richard: This is one thing that has always puzzled me because at times, at some times,

This is again the determination of a man in which respect he is different from an animal. Because an animal cannot foresee what the future is going to be, not any further than what he hopes for, and to some extent, he can finish that. I think a beaver has a vision of the possibility of a dam, for him. But that is as far as he can go. A man has the possibility of seeing himself in relation to that what would be the after-effects. That's a question of different concepts of a time element. This is what affects a man when he is, you might say, down and out. He may be down but never out. He's always alive, but maybe very small. The pilot light in a man - how to make that light up the rest of the gas stove. I would almost say, don't worry, but make the times of that kind of a depression much shorter. If I go into something reluctantly, I already have established a force that can pull me out. But if I go along with it, I'll be caught much more.

Yah?

Margaret Rosenberg: Mr. Nyland, why () it seems to be so much misunderstanding when I try to communicate verbally with other people?

MR. NYLAND: We'll blame the other people. Isn't that the easiest?

Margaret: No.

MR. NYLAND: Everybody doesn't know anything but I do? In the land of the blind, one eye is king. Darling, it all depends on what they affect in you. And then if one is interested in establishing relations with a person that you really care for, one has to learn in the first place, the effect they have on you, and where you receive it.

Margaret: No, I'm not speaking of particularly anyone that I care for. I'm just speaking of...

MR. NYLAND: No, in general, in general. You start by taking someone you care for, because then it becomes worthwhile for you to wish to change. That is what I separate, you see. Afterwards you can love all of mankind. But we have to begin with those that are our friends. And then with them, they give us the information so that I can develop. When I'm developed, I can extend it to other people. But of course, the fundamental point is that when I'm affected, it may be their obnoxious behavior, and it may also be that I cannot understand their obnoxious behavior. And maybe because I'm closed or

I'm prejudiced. I may expect them to be different from what they really are, simply because if they are the way they are, they don't fit into what I am and what I expect. If I consider the way I believe the world ought to be run, and I'm the policeman on the corner, I certainly would get into trouble, because he directs traffic, holds up his hand much too long, when I'm in a hurry to go through. And if I were that policeman, and the policeman were sitting in the car, I would probably do the same thing to him.

You know, if one learns to see first what might be the reason that I react, I don't consider the activity of the other, not as yet. When I understand what they are, and particularly when I understand their mechanicality, then I have a basis of discussion, so that at a certain time, talking about mechanicality, I can bring them up as an example, and myself as an example of mechanicality reacting to them. Then I have a means of communicating because we talk the same language. But when that language isn't there, it's the tower of Babel. Never mind that there are difficulties. There are thousands of people with whom you cannot communicate, and probably never will. And there may be hundred with whom you can. But two out of them - it's fine and lovely because they happen to fit. Many of the others don't fit, but if they are flexible enough, they might change. If they don't change, it may be hopeless. And after some time, one says, I have to give up. And it's far better to give up instead of hoping for the best which never comes.

Consider other people. That is, the difficulty that one may have too many rough edges oneself, and it hurts them, or that I'm not flexible enough that I want them to be the way I think they ought to be, even for the sake of Work. That is, they ought to be conscious. And in saying it, I'm unconscious. You see? But if I can be conscious, and can be patient and not say anything, that might have an effect on them, realizing that something else takes place in you which is not mechanical.

Yah?

Ralph Rosenberg: Mr. Nyland, if I try to make an (experiment)()
the possibility of () myself, which would enable me to want to try, or what
chance would I have that that would eliminate in me the possibility of eliminating as

time moves on and I grow older, all unnecessary talk. Unnecessary talk.

MR. NYLAND: But when one's type is that one has to talk...

Ralph Rosenberg: Well for example, what I myself feel - if I use thirty-five words, isn't it quite obvious that if I was aware and heard myself in each situation - isn't it very possible that my effect in communication to anyone would be the use of two words rather than thirty-five?

MR. NYLAND: Maybe. You want to write concentrated language? So that people have to study it?

Ralph: No, this question of vibrations, I...I'm using endless words.

MR. NYLAND: No, no, it's a question of what your aim is. If you want to be understood by someone, maybe thirty-five words are needed.

Ralph: Oh. Oh. Then it's not my fault for over-talking?

MR. NYLAND: I wouldn't say it is.

Ralph: But I criticize myself for talking too much.

MR. NYLAND: Yah. I wouldn't until someone else says, you talk too much. If someone else is telling you you talk too much...

Ralph: I ignore it...

MR. NYLAND: I don't know if you should ignore it. It depends what you expect from the other person.

Ralph: Suppose I don't want to talk actually in the form of self-sincerity...

MR. NYLAND: It depends on what your aim is. You may have to talk.

Ralph: Ah yes.

MR. NYLAND: Someone else has something and I want to get it out of him. I have to talk because when I sit he doesn't know what I want. So of course I have to tell him: please give me that. Well, maybe it's not right because he doesn't like to be approached that way. But as I say, you know, it is so marvelous - your children, they're all right, aren't they? You know?

Ralph: They don't talk back to me.

MR. NYLAND: It is really... Well, yes. And said - after a little while... or by the way.

Ralph: (Still) there's a silence...

MR. NYLAND: No, Ralph, don't misunderstand me. I'm trying to use thirty-five words. And the last couple of words, I ask him for a dollar. And I start off by putting him in a good frame of mind. Talking about his children always is a sure - you know, you want to sell to someone, you're not going to say: you need two or three gallons of paint, your shelves are empty. You say something entirely different: what a lovely day it is. I'm so tired. Oh. I couldn't even talk about Work. Then they have sympathy. Say: oh, sit down. I'll get you some sherry. Ralph, it's a question of cleverness, what is needed at certain times. Sometimes two thousand words are not enough.

Ralph: But shouldn't you be in fear and trembling...

MR. NYLAND: No, you should be flexible.

Ralph: Isn't that an enemy?

MR. NYLAND: You should be flexible - not apply the non-talk to those who need talk, and to talk to those who need non-talk. Answer the fool in accordance with his wisdom.

Ralph: Oh.

MR. NYLAND: And maybe they're so foolish that thirty-five words is a drop in a bucket.

Ralph: If necessary, use 335 words.

MR. NYLAND: Whatever you wish to do, but don't try it out on me. (Laughter)

Ralph: No, there are those that listen to me.

MR. NYLAND: So, now, I won't see you for another couple of weeks. In the meantime, again, what will you do? But I would suggest that if you do have questions in ordinary life, things that you cope with, that you cannot always solve, for which there is no particular answer, or that you would want to consider in any event, like characteristics of yourself, or that prevent you from living your life the way you ought to live. Whatever it is that you feel prevents you, that drags you down, that eliminates out of you certain desires which you think you ought to have, and that would give color and stability to yourself. When you keep on thinking about that during the day and the week, and on a Sunday you review your week, and you try to find what has been the level of your life during that time, in connection with how much time did you spend on this or that and so forth, and which afterwards you consider a waste. What is it that you have reached? What do you expect of the following week? And what are still questions that are

unsolved? Write them up. And then when we talk, we can talk about things that really concern you and for which perhaps you would want an answer in some way or other, or at least that we have the possibility of talking about it, trying to formulate it. Without telling you that you will get an answer, it will help you to formulate it for yourself. Many times it will clarify the issue as much as you can, much more when you are forced to talk about it in the presence of other people because then you are forced to finish it to the end. Whereas, when you are by yourself, you start with a little bit of a thought. You get stuck, and then you forget and you do something else. That's the advantage of a group, advantage of getting together and talk, and not to allow yourself to be ashamed when you cannot do what you want to fulfill. As I say, when you're by yourself, God will never criticize you for not being able to finish the sentence.

So I'll see you next - whenever it is - without making any special dates. Huh?
Goodbye.

END TAPE

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